

---

THE

*Massachusetts*

MISSIONARY MAGAZINE.

---

No. 6.

NOVEMBER, 1806.

Vol. IV.

---

Biography.

THE CHARACTER OF CYRUS.

**G**EOGRAPHY and Chronology have been called the eyes of history : and with more propriety may prophecy be considered as the eye of revelation. With this eye she explores futurity, discerns events and ascertains characters which distant ages shall produce. This feature in revelation, like the human eye, is the most expressive of its genius and divine original. To look through intervening ages, and call events and persons, which are not, as though they were ; to designate characters and ascertain the voluntary actions of unborn agents is the highest kind of revelation.

In every age, revelation has been the church's guide to heaven ; and those events and persons, which have either obstructed or accelerated her progress, have been objects of the particular attention of this impartial and heavenly guide. And when these events and characters have deeply interested the church, on them has revelation bestowed correspondent degrees of explicitness and particularity. Early did prophecy discover and reveal the Saviour's interposition : and in whatever state of depression and slavery his redeemed church has been involved, the man, who has severed her chains, restored her immunities, and given her independence, has been honourably noticed, and often the subject of prophetic eulogium. The great He-

brew prophet, from the mountains of Israel, saw the land emptied of its degenerate inhabitants, and his country desolated by the ravages of a Babylonish monarch. This feller the prophet saw come up on the beautiful hills of Zion and cut down the goodly cedars of Lebanon, and lay waste the vineyard of the Lord of hosts. He saw, in prospect, every trait of Solomon's wisdom in his magnificent temple obliterated, and all his labours laid in ruins. With weeping eyes he saw the church of God led into exile and slavery. While beholding it, in this state of degradation, he saw a deliverer like a star arise in the east. Without waiting to give his genealogy, his country or people, he addresses him by name, as the restorer of God's captive church. That which places the inspiration of the prophet on unquestionable ground is, that this invocation of Cyrus, by name, was made more than a century before he was born. Though the prophet did not designate his nation, yet from the instructions which the prophet, in the name of God, gave him, his religion may be determined. The prophet, after addressing Cyrus, proceeds to give him a representation of God, his unity, the universality of his government, the production of natural good and evil by his agency, to counteract the opinion that good and evil are the separate operations of two agents eternally opposed to each other. God says to Cyrus, "I form the light and create darkness, I make peace and create evil. I the Lord do all these things." This representation of God stands directly opposed to the theology of the ancient Persians. These instructions would probably designate to a Jew the descent of Cyrus. From Ezra, who was one of the captives who returned from Babylon, we learn that he was king of Persia. From the same sacred writer we have the proclamation of Cyrus, authorizing the return of the Jewish captives and the rebuilding of their temple in Jerusalem. But how Cyrus became the disposer of these captives, how he possessed himself of the kingdom of which Babylon was the capital, is only intimated by Isaiah. "Thus saith the Lord, to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut."

Profane history will illuminate this prophetic declaration. The Persians are certainly one of the most ancient nations, and in the opinion of the learned, formed a considerable power even in the time of Abraham; but it was not till the reign of Cyrus, which was a very remarkable period, about 560 years before the Christian era, that they became famous and truly formidable. It would seem that no period ought to be better known; yet the birth, the expeditions and death of that conqueror are historical problems impossible to be solved. Herodotus and Zeno-

phon



phon, who wrote about a century after Cyrus, give accounts as opposite as if they had written at the distance of several ages. Xenophon's *Cyropedia* is plainly the work of a philosopher rather than a historian; a kind of moral and political romance, composed for the instruction of princes and statesmen. This work partakes of the marvellous and fabulous in such degrees as to render his narrations questionable. Xenophon makes a model for princes, and the *Cyropedia* represents Cyrus what he and other princes should be, rather than gives the facts concerning this hero. Cyrus, who is supposed to be the son of Cambyfes king of Persia, and of Mandane daughter of Astyages king of Media, was undoubtedly the founder of a vast empire, which he established by his conquests. He either succeeded in right of his queen to the kingdom of Media, or this, like other kingdoms, fell a prey to his victorious arms. It is certain that Media and Persia were united under the government of Cyrus, and formed but one people, who were called Medes. The explication of the hand writing on the wall, by Daniel, confirms this remark. This portentous phenomenon was verified, when at the famous battle of Thymbria, Cyrus defeated the Babylonians, and after a long siege, took the city of Babylon, by changing the course of the river Euphrates, through whose channel he made his way into the heart of the city, while the inhabitants were immersed in the drunkenness of a public festival. 536 years before Jesus Christ, he published the famous decree, which permitted the Jews to return to Jerusalem, after seventy years' captivity, according to the prediction of the prophet Jeremiah. According to Xenophon, that hero died in his bed, after a glorious reign of thirty years. But Herodotus says that he was defeated and killed fighting against the queen of the Scythians, who with her own hand threw his head into a vessel of blood, saying, thou hast always thirsted for blood, now take thy fill. So that different authors kill him in different ways. Such is the authority of histories which depend solely on tradition. Doubtless the real Cyrus was a very distinguished character, ambitious and victorious; like the modern Cyrus of Europe. The favours, which he granted the captives of Judea, have gained for him the character of the mild, humane, and benevolent prince, who was a friend to the liberty and happiness of mankind. This character is inconsistent with that of the conqueror, who is generally a scourge to the human race. The partiality of Cyrus to Jews may not be a specimen of his general character, as they may be accounted for, upon other principles than his love of justice and humanity. There were reasons which induced him to manumit this degraded people; what these motives were, may be impossible at this period to determine. He is honourably mentioned by the prophet, and called

called the Lord's anointed ; one designated of God to emancipate his people and restore to them their former immunities agreeably to divine promise. Often has salvation been brought to the church by men who had other views beside her peace and prosperity. It may be presumed with high probability that Cyrus was acquainted with the prophecies of Isaiah ; as they were delivered and committed to writing many years before the captivity of the Jews, and doubtless carried with them to Babylon. Cyrus might here see himself honourably noticed by the God whom this enslaved nation worshipped ; that this God had gone before him in his victorious marches, and opened before him the brazen gates and cut in sunder the bars of iron. That he was predicted as the restorer, not merely of their civil liberty, but of their temple service, in one which should be reared by his encouragement and support. These honourable notices would naturally conciliate the victor, and interest him in the welfare of a people who were led to consider him as their saviour and benefactor. This might be the way in which God softened the heart of Cyrus towards his people, and disposed him to commiserate their sufferings and give them liberty. Josephus relates that the prophecies of Daniel produced a similar effect on the ferocious heart of Alexander ; who, while he was besieging Tyre, sent to Jerusalem for supplies for his army ; but his demand being denied, he instantly determined on vengeance, and marched with a part of his army for Jerusalem. When he approached the city, the High Priest, dressed in his pontifical habiliments, with the sacred books in his hand, accompanied by a train of temple servants, was the only host which went out against him. The pontifex Maximus obtained an interview with the conqueror, and shewed him the prophecy of Daniel respecting the king of Greece, under the figure of a ram pushing eastward and westward, northward and southward, and every where victorious. On this, Alexander not only forbore violence, but granted to that city and nation peculiar indulgences. Similar to this might be the effect produced by Isaiah's prophecy on Cyrus. This is probable ; and as God brings to pass his purposes by the voluntary actions of men, Cyrus might, by finding his name prophetically noticed in the sacred records of this captive people, be disposed to do them some service and honour in return. In liberating the captives of Babylon, in restoring their sacred vessels, in saying to Jerusalem, thou shalt be built ; and to the temple, thy foundations shall be laid, he appears the humane and pious prince. It would not be an improbable supposition, that Cyrus, like the Ethiopian eunuch, by reading Isaiah, might become a friend to Israel's God as well as his people.



## REMARKS ON THE HISTORY OF CYRUS.

I. We see how readily God can accomplish his promises to his people. The king of Babylon, who led the people of God into captivity, was an ambitious, powerful and victorious prince. If he was not the founder of the Babylonian empire, he gave it extension and dominion over all the surrounding nations. The kingdom of Babylon under Nebuchadnezzar is strikingly characterized by Daniel in the explication of this monarch's dream. The strength and elegance of the capital ; its hanging gardens, its insurmountable walls, and brazen gates, and other decorations proclaim the strength, riches, and grandeur of its monarch. By such a king and nation were the Jews captivated and held in bondage : But happy for small nations, tyrants do not live forever ; nor do the governments which they have founded continue to all generations. This kingdom was fated in the grandson of its founder to be governed by a luxurious, effeminate prince, who by debauchery and intemperance tottered and fell from that throne, which was so highly elevated by his victorious predecessor. To accomplish the prophecy of Jeremiah respecting the duration of the church's captivity, God raised Cyrus to overthrow this kingdom in the reign of Belshazzar. So easy is it for God in the common course of events to accomplish all his pleasure. When God had performed his whole work upon Mount Zion, he could punish the stout heart of the king of Babylon, and the glory of his high looks, and obtain redemption to his people, even without appearing to step aside from his ordinary operations in providence. How easy is it for that God, who removeth kings, or turneth their hearts as the rivers are turned, to bring about his purposes, and break the yoke of every oppressor. His resources are infinite, and his church in seasons of her deepest depressions has no reason to despair of his salvation. Her Egyptian bonds, her Babylonian chains, like Samson's fetters, fall off when God awakes to her deliverance. The Gallic tyrant, after he has chastened the Protestant churches in Europe, as did Nebuchadnezzar the backsliding church in Palestine, like him may be dashed in pieces like a potter's vessel ; and his kingdom, like that of Babylon's proud monarch, may be given to one who shall build the temple and restore her vessels. The prophet, like the two witnesses in the Apocalypse, prophesied in sackcloth, and at that time, the probability was small that Babylon, the glory of nations, would so soon become the abode of the owl and dragon ; but the prophet saw her glory pass away like the stream which washed her banks. Her lofty towers, her impregnable walls, and her brazen gates, in vain defied every assault from her foes. The prophet saw her sitting as queen among the nations, anticipating no change in her splendour and magnificence. The prophet saw her destruction

struction approach in a way she little expected. He saw her river, instead of rolling in its placid stream, pour in a hostile host, which in one night tarnished her beauty, and laid her glory in the dust, while her luxurious monarch was drinking wine in the vessels of the Lord's house.

II. We may notice the value and excellency of prophecy. Miracles and prophecy are the basis of the Christian religion, and that by which it is contradistinguished from all others. To these our Saviour appeals for the divinity of his mission. And when we look back into the first ages of society, and down till Christ appeared, we find such clear and express predictions of him and other characters connected with the church, that an attentive reader will see them most circumstantially accomplished in these persons. None but the Omniscient can look into futurity and declare infallibly what will take place at a given period. If future events are only known to God, then God alone can reveal them. When, therefore, we find in the Scriptures, predictions most punctually accomplished, it is an invincible argument that these predictions are from God. This is an argument which cannot be evaded by the most sophistical infidel. How worthy then are the prophecies; those living witnesses of the divinity of the sacred volume.

#### CHARACTER OF JOHN HARRINGTON.

JOHN Lord HARRINGTON was born in 1591. He was the eldest son of the Lord and Lady Harrington, to whose care and tuition king James committed the education of his daughter Elizabeth, who was afterwards married to Frederic Prince Elector Palatine. Both Lord and Lady Harrington were persons eminent for prudence and piety, who carefully educated this their son both in religion and learning; and he, thankful for the care and honour received from them, returned honour to them again with advantage, being no less honourable to them than they were to him.

He was of an excellent wit, firm memory, sweet nature, and prompt to learning; so that in a short time he was able to read Greek authors, and to make use of them in their own language. He spake Latin well, wrote it in a pure and grave style, and was able to confer with any stranger, readily and laudably, in the French and Italian tongues; understood the authors which he read in Spanish; and for arts was well read in logic, philosophy, and the mathematics. He made a good progress in the theoretic part of the art military and navigation, so that he wanted nothing but practice to make him perfect in both. His understanding



understanding in heavenly matters, and the mysteries of salvation, was so admirable, that there was scarcely any question could be propounded to him, about those matters, unto which he was not able to give an understanding and quick answer.\*

Being well grounded in religion and learning at home, his noble father sent him to travel abroad in France and Italy, that by experience he might ripen that knowledge which he had before gained : and for a guide and tutor for him in his travels, he chose and sent over one Master Tovey, a grave and learned religious man, and formerly the head master of the Free-school at Coventry. But how dangerous a thing it is for religious gentlemen to travel into those popish countries, may appear by the example of this nobleman and his tutor, whose sound religion and heavenly zeal for the truth being taken notice of by the Jesuits, they took their opportunity to administer a slow working poison to them ; that seeing they had no hopes of corrupting their minds, they might destroy their bodies, and bring them to their graves.

Of this poison, Mr. Tovey, being aged, and so less able to encounter with the strength of it, died, presently after his return to England. But the Lord Harrington, being of a strong and able body, and in the prime of his age, bore it better, and conflicted with it longer : yet the violence of it appeared in his face, presently after his return, and not long after hastened his death.\*

He was eminent for sobriety and purity. His lips were never heard to utter an impure or unseemly speech, which was the more admirable, considering that he was in the warmth of youth, living in the court, and had been a traveller into those countries (Italy and the Venetian States) which are schools of impurity, whence few return such as they went out. And indeed he took the right way to preserve his mind from being corrupted. He spent not his time in courting of ladies, and contemplating the beauty of women ; but he preferred his books before their beauty, and, for his society, chose men of parts and learning for arts and arms. Besides, he was very temperate in his diet ; frequent in fasting ; and hated idleness and much sleep. In the night, when he lay awake, to prevent the

\* Fuller observes, with his characteristic quaintness, that this young nobleman "did not count himself privileged from being good by being great : his timely piety rising early did not soon after go to bed, but continued watchful during his life." *Worthies of Somerset.*

Gataker, in his "Discourse Apologetical," 1654, styles the young Lord Harrington "a mirror of nobility ;" and Dr. Birch has made honourable mention of him in his life of Prince Henry, p. 118, &c.

\* Possibly some part of this statement may be referred to the violent prejudices of the times.

the intrusion of improper thoughts, he exercised his mind with heavenly meditations.

His justice, so far as he had occasion to show it, was very exemplary. He dealt honourably and honestly with every body he had to deal with. And, whereas his father had contracted great debts by his princelike housekeeping, and other public and private occasions, he was very solicitous for the discharge of the same, giving power to his executrix to sell part or all his land, if need were, therewith speedily to discharge the creditors. And being asked, when the writing was drawn up, whether he assented to it, he answered, "Yea, with all my heart, for my honour and my honesty are my nearest heirs."

But the splendour of his religion outshined all his moral and natural accomplishments. This was the temple that sanctified the gold, and the altar that sanctified the offering: this was that which ennobled his sobriety, justice, and other virtues: and this appeared both by his private and public exercises of piety, which were rare in a young man, more rare in a young nobleman, and hardly found in such a measure in any man of what age or condition soever. He usually rose every morning about four or five o'clock, seldom sleeping above five or six hours at a time. When he first waked, his constant care was to set his heart in order and fit it for holiness all the day after, offering the first fruits of the day, and of his thoughts, unto God. Being up, he read a chapter out of the holy Scriptures; then with his servants in his chamber he went to prayer; then did he spend about an hour in reading some holy treatise to enliven his affections, and increase his knowledge. He read over Calvin's Institutions, and Rogers' Treatise;\* which were his two last books. Before dinner and supper, he had a psalm, chapter, and prayer, in his family, and prayer after supper. And besides those public duties he prayed privately every morning in his closet, after which he betook himself to some serious study for three or four hours together, except he was interrupted by special business. The residue of the morning he spent in converse with his friends, riding the great horse, or some such other honest and noble recreation, till dinner time. Thus avoided he idleness, and prevented temptations which commonly ensue thereon. Presently after dinner, he retired into his study to meditate on sermons he had lately heard; or, if he was disappointed of that opportunity, he neglected not to take the first that was offered to him: yea, many times, in his travels

\* "Of the privileges which belong to every true Christian," wherein, says Culverwell, is fully laid out what special favours and benefits God hath provided for his children, both in this life, in all the several estates thereof, and in the life to come. *Treatise of Faith*, 1622.



travels by land or by water, he thus busied himself. The rest of the afternoon he spent in business, study of histories, the art of war, mathematics, and navigation ; wherein he attained to a great measure of perfection. After supper, he prayed with his servants, and then withdrew himself into his study, where he kept a diary or day book,\* wherein he recorded what he had done that day ; how he had offended, or what good he had done ; what temptations he met with, and how he had resisted them. And surveying his failings, he humbled himself to God for them ; and for such failings as were fit to be known only to God and his own soul, he wrote them down in a private character, which none could read but himself, and then betook himself to his rest. To prevent evil thoughts before sleep, one that waited on him in his chamber read a chapter or two to him out of the holy Scripture ; and this practice he continued for four years before his death. And that his public as well as private care to walk with his God might the better appear, the use of his time in the means of God's worship bore sufficient testimony : being a most religious observer of the Lord's day, both in public and private duties ; yet preferring the public before the private, so that though he had an household chaplain, yet he ever frequented the public assemblies twice a day. Yea, whilst he was a courtier, and if his occasions cast him into a place where the word was not preached, he would ride to some other place, many miles, rather than want it. Immediately after sermon he withdrew himself from company for about half an hour, to meditate and apply what he had heard to his soul. After the evening sermon, two of his servants having written, he caused them to repeat both the sermons in his family, before supper ; and such was his memory, that he could usually repeat more than they had written. Then wrote he them down in his book, and prayed himself with his family, wherein he had an excellent gift. And by way of preparation to the Sabbath, every Saturday night he used to call himself to a strict account how he had spent the whole week ; and accordingly he humbled himself to God for his failings, and returned praise for mercies received from him. On the Sabbath morning, rising betimes, he used (as he was making himself ready) to repeat to his servants those sermons he had heard the Lord's day before. He used, monthly, to receive the sacrament of the Lord's Supper ; and to fit himself to feast at the Lord's table, he kept a  
private

\* He was one of the first, according to Fuller, who began the pious fashion of a diary, wherein he registered, not the injuries of others done to him, but his own failings and infirmities toward his divine Master.

(*Worthies, ubi sup.*)

private fast the day before. And then he looked over his books for his carriage that month, and spent the whole day in prayer and meditation and self-examination, observing how it was with him since his last receiving; what progress he had made in piety; how he had thriven in grace, and what more strength he had gotten over his corruptions. Thus he spent the whole day, not coming out of his study till about supper time. Also the morning before he received, he read 1 Cor. xi. wherein is contained the institution of the Lord's Supper. And to his servants that were to communicate with him, he read a little treatise wherein the right manner of communicating was contained. Besides these monthly fasts, he kept many other days of afflicting his soul, upon sundry occasions. He was wondrous attentive in hearing the word of God preached or read: and carried himself wondrous and exceedingly reverent therein, knowing that he was in the presence of God, and shewing thereby that when he came to hear not the word of man but God, he willingly laid down his honour at Christ's feet. To avoid ostentation or the appearance of it in his private duties, he never admitted any one either to his prayers or repetition of his sermon in and with his family, but only one friend that was most intimate with him. And thus was this holy servant of Christ *blameless and pure*, and this child of God, *without rebuke in a naughty and crooked generation, amongst whom he shined as a light in the world, holding forth the word of life, that he might rejoice in the day of Christ's coming, that he had not run in vain, nor laboured without fruit.*

He further manifested the sincerity of his religion by his love to all that were truly godly, especially to faithful and painful ministers; as also by his mercy and charity to the needy saints and poor members of Jesus Christ. After his return from his travels, by way of thankfulness to God, he gave yearly, by the hand of a private friend, twenty pounds to the poor. And the second Sabbath after his landing in England, having spent the day before with his tutor Mr. Tovey, in prayer, fasting, and thanksgiving, he heard the word, received the sacrament, and gave to the poor of that parish five pounds. And besides, he gave forty pounds to be bestowed upon poor ministers and other Christians, for the relief of their necessities. Yea, such were his bowels of tender mercy, that he gave a tenth part of his yearly allowance, which was a thousand pounds, to pious and charitable uses; besides much that he gave occasionally, as he travelled or walked abroad, &c. Also, all his other graces were beautified by the ornament of admirable humility; which is rarely found in persons so honourable and honoured both of God and man.

From



From the first day of his last sickness, he strangely apprehended the approach of his death, and therefore accordingly prepared himself for it. Besides his private meditations, he called often others to pray for him, and often prayed himself. He made confession of his sins and often confessed his faith, and an undoubted hope of salvation by Christ Jesus; professing, with so much cheerfulness, that he feared not death in what shape soever it came. He uttered many heavenly speeches, desiring to be dissolved, and to be at home with God his Father; professing, not above two hours before his death, that he still felt the assured comforts and joys of his salvation by Christ. And when death itself approached, he breathed forth these longing expressions: "O thou my joy! O my God! when shall I be with thee!" and in the midst of such desires, sweetly and quietly resigned up his spirit unto God, Anno Domini, 1613, aged 22 years.\*

*Christian Observer.*

## Religious Communications.

### ON RECONCILIATION TO GOD.

**T**O understand the true character of God, to form a proper acquaintance with our own characters, and to be reconciled to the former, are things of unspeakable moment, and such as ought to arrest the attention of all classes and denominations of mankind.

Reconciliation supposes two parties, between whom, previously to the accomplishment of this event, there was a disagreement. It supposes, likewise, that one or both of the parties was chargeable with blame. It supposes, also, that the criminal party, if one of the parties only was criminal, has given up the controversy and become friendly to the other. If both parties were blameable, it supposes that they have both been made sensible of it, have condemned themselves, and become cordially united. The parties concerned, in the reconciliation now under consideration, are God and men. And as the latter only are criminal, they only are the *subjects* of reconciliation. God

never

"He lived out all his days," says Fuller, "in the appointment of Divine Providence; not *half* of them according to the course of nature, not *half a quarter* of them according to the hopes and desires of the lovers and honourers of virtue in this nation, especially of the Society in Sidney College, Cambridge, whereto he was a most bountiful benefactor."

*(Worthies, ubi sup.)*

"His estate," says Granger, "was inherited by his two sisters, Lucy, Countess of Bedford, and Anne, wife of Sir Robert Chichester." His portrait is in the *Heroologia*.

never was, nor ever will be reconciled to men ; but they may be, and some of them actually are reconciled to him. And since *we* must be reconciled to God, if reconciliation between us ever take place, it is of the last importance that we understand the nature of his character. If it be the true character of God to which we must be reconciled, which we think will not be denied, it is impossible that we should ever understand the nature of this reconciliation, or be able to determine whether we are the subjects of it or not, unless we are acquainted with his character. If we are consistent with ourselves, our ideas of reconciliation will, in all cases, correspond with the views we possess of the nature of the object to which we are to be reconciled. It is impossible for us to tell, whether we are pleased or displeased with, reconciled or unreconciled to a being, of whom we have no knowledge. Nor, can we accurately determine, in a case of this nature, when our knowledge is very partial and incorrect. To judge of the nature of reconciliation to God, with any degree of accuracy, and to be properly satisfied whether we are the subjects of such reconciliation or not, we must entertain right speculative views of his character. The importance of this appears, more particularly, from the consideration that mankind actually form very different ideas of the character of the Supreme Being.

There are some who believe, that the character of God cannot be properly described, without taking into view his eternal purposes, or the doctrine of divine decrees. The Westminster assembly of divines have given the following definition of divine decrees : "The decrees of God are his eternal purpose according to the council of his own will, whereby for his own glory, he hath foreordained whatsoever comes to pass." If it be a fact that God has foreordained whatsoever comes to pass, or was unchangeably determined concerning the existence of every event, which ever has, or will take place, before such events come into existence, the doctrine of decrees is true ; for no one will pretend that more, than such determination, is implied in this doctrine. If we have given a correct definition of divine decrees, if they do in fact mean the eternal purposes or determinations of God, respecting all events, which ever have or will take place, then his decrees constitute a part of his character, and you can no more separate them from his character, than any nameable attribute which he possesses. But, we are not insensible, that some utterly deny, that God possesses such purposes, or determinations as we have now mentioned ; more especially with application to mankind.

It is confidently asserted that God cannot determine what the moral character of men shall be before they are born, without destroying their moral agency and accountability. For instance ;



stance ; God could not unalterably determine before he made Adam, that he should fall ; if he did, Adam was not a moral agent when he fell, and consequently was not a subject of blame. If it be true, as above stated, that God could not determine that Adam should fall without destroying his moral agency and criminality, it must be equally true, that God could not determine to prevent his apostacy without destroying his moral agency, and virtue or holiness. Divine determination amounts to a decree in the latter case, as truly as in the former. And if it destroy moral agency and criminality in the one case, it must destroy moral agency and holiness in the other case. According to this sentiment, Adam had no moral character when he came from the hand of his Maker. God did not, and could not make him either holy or unholy, or in other words, a subject of praise or blame. Nor, had he then determined, that he ever should be holy or unholy. Nor was it consistent for him to form any such determination relating to Adam, in any period of duration then future. The least decree or determination, about his future character, would have destroyed his moral agency, and rendered him totally incapable either of holiness or sin. And if this were true respecting Adam, it must be true respecting his posterity. It now is, always has been, and always will be impossible, that God should give them a moral character, or determine in his own mind, what their moral character shall be. If this representation of the divine Being be just, it must be evident to every observer, that there is not an impenitent sinner in our world, whom God has unalterably determined to save. Nor is it possible that he should, by any positive efficiency, make any of them holy and fit them for heaven, or determine that they shall be made holy and finally saved, by any means which can be used with them. All these things, according to the sentiment now under consideration, are equally inconsistent with moral agency, equally destroy praise and blame, and of course accountability.

If this opinion, respecting divine decrees, be just, it will inevitably follow, that God now is, ever has been, and always will be perfectly indifferent, with regard to the moral character, and final condition of mankind. Whether they are holy or unholy, happy or miserable, is to him a matter of total indifference. He has never come to any choice or determination in his own mind about these things. Nor is it possible that he ever should choose that they should be in *this* situation rather than *that* ; for such choice would amount to precisely the same as decree or determination ; but this cannot exist, for it would destroy the moral agency of mankind. In this state of perfect indifference, respecting the character and final condition of mankind, do those place the Supreme Being, who deny that his decrees

decrees or determinations extend to all the works of his hands.

But while some thus deny, others believe that the decrees of God are coextensive with his works. Instead of believing that God is indifferent with regard to the moral character and final condition of mankind, they believe that he made them to answer his own purposes, that he governs them according to his own pleasure, that he was unalterably determined from eternity, what their moral character and final condition should be, and that he never has been and never will be disappointed by them. But if it be a fact, that the determinations of God do extend to every thing relating to mankind, then the scheme of indifference, before mentioned, is totally groundless. Both schemes cannot be true. And it must be obvious to every attentive mind, that those, who believe in the former, must have very different ideas of the Supreme Being from those who believe in the latter, and their ideas of the nature of reconciliation to him will be as different, as their ideas of his character.

ANDRONICUS.

(To be continued.)

## A LETTER

*To a person unknown, from a former Minister in Boston.*

PRECIOUS SOUL,

VERY unworthy of the name of a Christian, and much less deserving the character of a Christian Minister must he be, to whom your letter would be *impertinent*. So highly interesting is the case which it describes, that any man, who loves the Lord Jesus in sincerity, would think it no unwelcome task to write whole sheets, if by that means he could contribute any thing towards giving it a clear and satisfactory answer.

A hearty inclination to contribute the little mite in my hand, to so important an end, would have determined me to defer any answer till strength, or the leisure of retirement, would permit me to enter into particulars, did not the case appear of such a nature that a day's delay might make any answer too late. Therefore, reluctantly, obliged to content myself with sketches too general for a matter of so great importance, I thought it my duty to take this earliest opportunity of offering you all the answer that time and strength will allow.

However great the privilege of a religious education, yet I think you are right in laying no stress upon it as the ground of hope.

Alas!



Alas ! it is sadly to be feared *that* will be one of the hottest sparks of the everlasting flames to many, who enjoy it ; both to those who harden their necks against the light and the motives, which it presents, and who live in practices, against which it is a daily witness ; and to those, who leave the whole affair of their salvation to be settled by their parents, and place an undue confidence in the piety or painfulness of those, who have taught them.

The same judgment you very justly pass upon the common strivings of the Holy Spirit with you ; for though it is a greater favour than the former, yet, proving ineffectual to saving conversion, it will leave the soul far more inexcusable, and under a still heavier condemnation.

It is necessary, then, that your religion do not stop here ; for that which will save you is essentially different from the privilege of a religious education and the common strivings of the Spirit. It is not a bare restraint from sinful outbreakings, nor the most punctual observances of moral duties, that will insure the salvation of the soul. It is not the best natural temper, nor the most confirmed habits of civility, generosity and temperance ; it is not the clearest notions, nor the most orthodox principles in religion, nor yet the greatest zeal for spreading and maintaining them ; it is not a bare affection under the doctrines of the gospel, nor a regular attendance upon all its ordinances, nor a pleasure and delight in them, nor an anxious concern for salvation, nor any heights of joy nor depths of sorrow, nor every resemblance of an inward change, though it should partly extend to every faculty of the soul, and produce a considerable alteration in the life ; nor even a belief of the whole gospel *upon the testimony of man*, or upon that of our own understanding ; nor the most *firm persuasion of our own interest in Christ*, nor even parting with every worldly interest, and life itself ; it is not any, nor all these put together, that will make one soul stand safe before the bar of that God, who is a consuming fire, if not sheltered under Jesus' wings.

But if you have had a *spiritual view and sense* of the glory of God in all his perfections : in their native loveliness as they shine in his law, and in his works ; and especially in the grace of his gospel impressed upon your soul immediately from on high by his Spirit, so changing the heart, as to make it esteem his perfections, rejoice in his supremacy, delight in him as an only portion, prize his honour and be devoted to his service ; then may you at all times not only hope, but believe you have known by experience what true religion is.

I could have wished your letter had contained a brief summary of the way in which you was at first hopefully brought to a saving acquaintance with the truth as it is in Jesus. This would

would have enabled me the better to answer your queries. Were I to speak particularly to them by word of mouth, I would first of all know of you something relative to the following things, viz. Have you ever seen and felt what it is to be a sinner? What is the desert of sin? What hath the sinner to look for? Can the sinful heart be amended by yourself alone, or by the aid of any, or of all creatures united? Have you ever had those views of God, of his righteousness and of his law, as to bring you to a sense of the nature and desert of every sin, of your own sinfulness in particular, not in life only, but in nature, in heart, in every moral faculty of the soul! as to make you sensible of the darkness of your understanding, the rebellion and enmity of your will, the impurity and selfishness of every affection, the vileness of all the services which proceed from the unrenewed heart! Have you ever seen the justice, nay the seeming necessity of being doomed to eternal death, and the real impossibility of your deliverance from it, except by the mercy of God, through the atonement made for sin by his Son, the Lord Jesus Christ! Have you seen that Christ, as God-man, is *able*; as prophet, priest and king, is *suitable*, and as an offered Saviour, *willing*, to finish redemption for you? Have you ever felt your own unwillingness to be saved by him, and your unbelief in him? Has this been removed by a renewing view of Christ, and your objections answered from above; and as a naked, guilty, helpless, unworthy sinner, who had nothing to claim, have you been drawn out by divine power to embrace this offered Saviour and all his salvation? To cast your soul upon him for it; entirely to give your whole self away to him; and so to leave yourself in his hands, without reserve, with a heart well pleased with the whole device of redemption? If so, be of good cheer; your sins are all forgiven you. Indeed you have not left me altogether in the dark in this particular, in the state of your case, laid before me. There is enough expressed to shew a hopefully renewed heart; that self-jealousy, that sense of your extreme wickedness of heart, as well as your utter weakness; that horror at sin; that dread of offending and dishonouring God; that unreserved approbation of the divine sovereignty; that resignation to, and desire of divine teaching, and earnest panting after persevering grace; all which are gracious exercises, and when truly found in any soul, clearly evidences that he "that hath wrought it to the self-same thing, is God." This granted, we may fairly proceed.

The remainder of your life will be a warfare, a continual conflict; but in a variety of views, a pleasant one. You will have to fight, not alone. All the redeemed now on earth are fighting the same battle. Nay Jesus, the conqueror, will fight with, and fight for you. He will shelter you with his own skirt,



skirt; infomuch that whoever would destroy you must do it through his heart. He will furnish you with weapons and find you strength and skill to use them. He will judge of the number, and strength of the foes he will suffer to attack you, and has engaged to give you the victory. But perhaps you greatly fear that you have not this Conqueror for your friend, and that the ground of this fear is, so much seen unworthiness and vileness in yourself. My friend! does this view of yourself furnish any reasonable evidences that Christ is not your leader, your friend; or that he will not conduct you to victory and triumph? O take heed, that you do not dictate to Jehovah, or call in question the propriety of his ways. Your own just view of his sovereignty will teach you to adore, where you cannot comprehend, and your knowledge of the nature of grace will shew you good reasons why all corruptions are not cut off at once. Although it is not your duty to rest satisfied whilst the least dreg of pollution sticks at the bottom of the vessel, nor to leave any mean untried for the utter mortification of all sin, yet the right hand of power only, can slay them. To that power you must look and on that power depend, in order to prevail.

If this be a just view of the Christian life, you have no just ground for wonder that you are subject to temptations. The enemy has no other way to annoy the soul. Neither the number, nor the strength of these, furnishes evidence against you. The Lord, whom I trust you follow, had no fewer, nor weaker ones than you. Temptations, indeed, do not prove any thing at all, save the malice of the grand adversary against you. The particular temptations which you mention are not uncommon, even in the experience of the most eminent Christians. And I may add, that by means of temptation, their graces become more vigorous and strengthened. As every muscle of the body increases in size and in strength in proportion to its exertions, thus it is with every grace in the renewed soul. By means of temptation, all its capacities for glory, hereafter, become enlarged, so that a foundation is hereby laid for a brighter crown. Hence it is not difficult to see that God has designs of infinite wisdom and kindness, in permitting the attack.

But O how sad, how uncomfortable the case of the soul, whilst in the struggle! Enemies fierce, corruptions strong, a God and Saviour so far out of sight that his very existence is perhaps questioned! No help found from any ordinance, and life itself become almost an intolerable burden!—My soul shrinks at the remembrance of this bitter case. O thou Great Supporter of “broken reeds,” appear for all thy children in this dreadful deep! Let them hear thy voice, let them see thy lovely countenance. Speak but the word and they shall be saved. Let me tell you, my friend, what I have often needed

No. 6. Vol. IV. D d to

to be told myself, that unless temptation is fought by laying ourselves in the way of it ; unless it be brought on us by some sinful neglect ; unless it be indulged, cherished, approved of by the will, or yielded to, it is not our sin. In that case, a temptation passing through our mind is no more our sin than to hear a wicked man in the street cursing or blaspheming the name of God. Satan, and not we, must answer and suffer for it. But then, if you would be free of guilt and quickly get rid of the tempter, you must be constantly committing your heart to the divine keeping, and be ever watchful over it yourself. Keep your eye on every avenue to your soul, that the enemy may not be able to attack you unseen. For want of this he has sometimes obtained his ends against the soul, before it suspected any temptation to be near. And be careful, "having done all, to stand."

But should Christ see cause to suffer the temptation to continue a while, this is only to keep thee lying low the longer, to make thee more earnest with him, more firmly fastened to his cross, and to shew his glory the brighter in thy deliverance. Wait, wait all the while on him ; continue looking, begging, trusting, and I can assure you of the best relief ; relief that will make your heart rejoice. But when it comes, O ! remember the new debt, and be not lifted up ; be not secure. Such is our depravity, that our deliverance from temptations is sometimes turned into temptations. Lie low before God ; resolve to go forth in his strength, and look for an increase of it.

From every trial or temptation, when it is over, it may not be improper to take occasion in the review of it, thus to reason on the subject, as an antidote against its return. If the enemy say there is no God, rebuke him with a—"whence then came the world ? who made all these things ? whence am I ?" If any blasphemous thought against God have been suggested ; after the struggle, reason thus : "What evil is there in the Holy One ? Shall not the Judge of all the earth do right ? If he were not powerful, could he have spoken all things into being ? If not wise, could he have governed them so long ? If not good, whence come all the favours which creatures receive ?" If you have been tempted to forsake ordinances, and have gotten the better of the temptation ; you may shame the tempter with a—"where should I go, when burdened, but to God ? and how shall I go to him, but in the way, which he hath appointed ?"

But the best answer to all your assailants is furnished by the word of God. Use that, therefore, in all your straits. By arguments drawn from that blessed book, you may silence every foe. Blessed be God for the deliverance you have already experienced ! Jesus, I trust, has been teaching you by these  
deeps



deeps how to suck sweetness out of the strong ; how to get meat out of the eater. He hath, by your wounds, shewn you the sweetness of the balm of his own ; and by temptation you have gathered strength. O now it is time to praise him ! This is the precious opportunity for collecting fresh recruits for the next onset. And O what justifying of God's ways ! what condemning of yourself ! what admiration of grace ! what high thoughts of Jesus ! what resolved devotedness to him—to be, to suffer, to do whatever he requires ! This is now your proper business. Be not discouraged at what may be coming. If God the Lord has been with you in six troubles, will a seventh weary him ? If he has delivered you thus far, why should you distrust him any more ? Were your standing or falling in your own hand, you might, indeed, give up all hope : but whilst Christ is the treasury of your strength, you have nothing to fear. What though fresh temptations should assault you ? To doubt your aid would give the foe a great advantage. It is the Lord's battle in which you are engaged. Will he then desert the combat ? The question is, whose banner shall triumph, whose kingdom shall prevail, Christ's or Satan's ? Can you believe that your King, your Captain will stand by as an unconcerned spectator of the fight ! Need the soldiers, on his side, fear that he will forsake them in the conflict ? No, my friend ! Of this, they need never be afraid ; for he himself advances in the front, and will assuredly lead them on to victory and to triumph. Fight on, then, as a good soldier. The victory at last is sure. A few more strokes will decide it. The Lord on your right hand, and a crown of glory in your view, are strong motives to vigorous exertion. Let not your unworthiness or great corruptions be thought an argument that Christ will give you over into the hands of the enemy. Were this to be the case, who then would be helped ? Who brings any thing of worthiness to prompt the Lord to have saving mercy upon him ? Although, my friend, it becomes us to watch our hearts continually ; although the more of God we know, the more we shall see the vileness of sin, and the more pollution in ourselves ; yet let not the sight of this be called darkness. It is divine light alone that can shew it to us. Neither let us sink down in continual sorrow and complaint. Is there not an all-sufficient remedy in Christ for our disease ? The more of this we see, let it make the remedy the more precious to us, and teach us the more to rejoice in it, depend upon it, hold it fast, and never, never let it go. \*\*\*\*\*

\*\*\*\* I desire a continual remembrance in yours, and in the prayers of all your friends, and am your unworthy servant in Christ.

ANSWERS

## ANSWERS TO QUESTIONS.

TO H. U.

A FRIEND to truth, and to H. U. a signature found in the 227th page of the 3d volume of the Magazine, would venture to give him advice on the subject suggested in his communication.

The case has its difficulties; but crucifixion to the world by the cross of Christ will be a safe-conduct to H. U. in his embarrassed situation. Let him by no means unite himself to a society of men, under the name of a Christian Church, who are not, to the eye of impartial discernment, followers of Jesus Christ. For "he who is not for me is against me." And "What communion hath light with darkness?" Let him not on any account give countenance to the close communion doctrine and practice of the Baptists. His conscience should forever hold him back from abetting schism in the church of the living God. "Is Christ divided?"

Let him unite himself without delay to the Christian Church which best suits his convenience. Let him not think himself restrained in regard to his duty by parochial lines, nor account it a difficulty to go a little distance to attend meeting. Two gentlemen came from Europe to America to see the late solar eclipse, and cannot a Christian ride or walk ten miles once a week to see the Sun of Righteousness shed forth his effulgent beams in the sanctuary?

With respect to the inquiry in the P. S. Whether it be right to put forms of prayer into the mouths of children, I would say, that it is right to teach all persons to do that, which they may be supposed to do, with sanctified hearts; ever inculcating, in connexion, the all-important truth, that the love of God must be the moral principle of every action. Generally speaking, we know not what is the present moral temper of the hearts of men. It may, for ought we know, be virtuous, though evidence, with respect to the past, is in a contrary way. If the present exercises of the mind are sinful, the succeeding ones may be holy. Children and adults are, in this respect, in the same condition. We have only to apportion the grade of our instruction to the capacity of the pupil.

If we are not to teach children to pray, we must teach them the opposite. For there is no middle course. But who will say that we ought to teach them to neglect prayer, when an apostle has said, "I will therefore that men pray every where, lifting up holy hands, without wrath or doubting?"

CYPRIAN.

*Query,*



*Query*, respecting the divorcement of Alphonso and Lydia, by Q. Q. See page 429, vol. III.

*Answer.* Alphonso was undoubtedly guilty of violating his marriage covenant in deserting Lydia; I mean of violating his covenant so far as it was a refusal to perform important duties to which it bound him. He lived in adultery during his second marriage with Sophronia; for though he had trampled on his covenant so far as cruelly to desert, he was still the husband of Lydia. The divorce which Lydia obtained was null, being against an express injunction of God, that a man shall not put away his wife save for the cause of adultery. The action of Lydia in procuring a divorce was criminal, because she so far caused Alphonso to commit adultery. Sophronia was an adulteress in her intercourse with Alphonso. The venerable Parson in refusing to marry Alphonso and Sophronia, acted the part of a faithful watchman. Justice W. that of a covenant breaker. Alphonso's adulterous intercourse with Sophronia vacated entirely the covenant connexion between him and Lydia. She was then bound to put him away, and could not be re-married to him. For, Mat. xix. 9. "Whoso marrieth her which is put away committeth adultery." The minister of course was very incorrect in telling Alphonso and Lydia, that their covenant had never been dissolved; and though these two persons have lived very happily together since their second wedding, they have lived in the most shocking wickedness, to which the minister who had an agency in their second marriage is accessory.

---

A private writer desires the explanation of verses 22 and 23 of Jude, "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." p. 430, vol. III.

Compassion supposes that the object of it is in distress. They who are in distress may be in danger of being "swallowed up with overmuch sorrow." They are to be treated tenderly. Gentle means are to be used to alluage their griefs, and restore them to comfort and peace of mind. Others are exposed from their debaucheries. A storm of divine wrath is ready to be poured down upon them, as there was upon the inhabitants of Sodom. Christians must fear for them; and by a kind of coercion, like that which the angels used in hastening Lot and his family out of Sodom, constrain them to flee from the wrath to come, and to lay hold on the only hope set before them. And this they must do with such aversion to these debaucheries, as to be perfectly guarded against all participation in them.

RESPONDUS.

MISCELLANEOUS

## MISCELLANEOUS REMARKS.

IS it correct to say, as an ingenious writer does, page 368 of vol. 3, that the disobedience of sinners is owing to their unwillingness to obey? Is it not enough to say that all their disobedience is voluntary? Unwillingness is a wicked temper, and is itself disobedience to the commands of God. And is it proper to say that unwillingness is owing to unwillingness? This remark is not made with a cavilling spirit. If it be a correction it may have its advantage.

It is apprehended there is a distinction in the ordinary significations of the terms willing and wilful. Willing signifies consent; wilful, an obstinate temper. All sin is voluntary; but it is to be doubted, whether it is calculated to carry conviction to say, that every act of sin is wilfully done.

In page 412 of the 3d vol. it is said, "The longer the duty of repentance is delayed, the more unwilling the sinner will be to perform it. Are obstacles now in the way to the performance of it? By procrastination these obstacles will increase, and become more formidable and disheartening." As men are by nature totally depraved, and depravity is voluntary, it seems inconceivable how a sinner should be more unwilling to do his duty at 80 years of age than he is at 16. If he is less unwilling at 16, his hesitation must be founded either in a less degree of hatred of duty than his capacity would admit, or some degree of positive disposition to do it, both which are inconsistent with the scripture account of total depravity.

If all virtue and vice consist in voluntary action, and a willing heart is accepted according to what a man hath, it seems to be conceding improperly to the sinner to admit the idea, that there is ever any obstacle whatever to the performance of his duty.

It is sometimes said, there is nothing in the way of a sinner's complying with the gospel, but his opposition of heart. But this surely is not any thing *in the way*. A previous indisposition to treat my neighbour benevolently, constitutes no impediment to my treating him in this manner for the time to come. A voluntary action does not involve any natural necessity, that the subsequent action should be of the same kind.

In page 413 of vol. 3d a definition is desired of man's capacity for the internal discharge of his duty. By the internal discharge of duty must be intended love. But love is the fulfilling of the law. Then the internal discharge of duty and the external discharge of duty are the same thing; or the one necessarily involves the other. The distinction often made between an internal and an external action is without any foundation. It is neither agreeable to sound philosophy, nor to scriptural



tural divinity. When a man worships God, there are not two actions, the one internal and the other external. The action is one. This action may, or may not, put in motion the organs of the body. It may or may not employ the tongue, and be manifested in audible sounds. In either case the action is but one. As to the capacity of loving, I am persuaded it is capable of a clear and distinct definition. Perhaps that which I should give is erroneous. But if any one were to ask me wherein consisted his ability to love God, I should say in his *knowledge* of God. The knowledge of an object constitutes the capacity of loving that object. Ignorance constitutes an incapacity of loving: as it is evident it is impossible I should love that which to me does not exist. The ground of my being *bound* to love, is different from my *capacity* to love. Obligation is founded in divine authority; but capacity in the nature of the agent. That is undoubtedly our capacity of loving which is in exercise when we love; as that is our ability to walk which is in actual exercise when we walk. Now what capacity is in exercise when we love? Intelligence. Man has no powers but such as appertain either to the mind or body. The faculties of the body are all resolvable into muscular strength. The faculties of the mind, however much they may be separated and distinguished, are all resolvable into intelligence. But loving is not a matter of muscular strength. It is a mental action. A man may have a capacity for loving God, and yet not have a capacity for one muscular effort. And, vice versa.

Can it be proper to say, that if a sinner is left to himself, he will infallibly go on accumulating guilt, till he perish, &c.? Can any portion of created existence be left to itself? Does not this language favour of the doctrine of the modern philosophy, that nature is God? If the saw is left to itself, will it move? If man is left to himself, will he act at all? Will he exist?

#### A SHORT ADDRESS TO PROFESSING CHRISTIANS.

ALTHOUGH much has been said on this important subject, and many pieces gone forth in this very useful Magazine, yet I feel a desire to suggest a few ideas to those who profess to abide in Jesus. "For if ye say ye abide in him," and do not maintain an adherence to his holy precepts, and a love to his cause; endeavouring to promote the honour and glory of God, above your chief good, you are (to use scripture language) a liar, and the truth is not in you. Enough has been said on this point, in order that professors should live as becomes the gospel. But alas! is it not to be feared, that it has but little influence on the minds

minds of many? Probably those, for whom such pieces are written, seldom, if ever, take this useful book into their hands, and much less into their hearts. Perhaps it may be styled presumption for one who is young, just as it were entering into life, to pretend to exhort others; but I have of late seen abundant reason to mourn and say, What do ye more than others? I have been witness of professors at the card table; playing, as was held forth, to amuse the mind. Many deem it no improper thing; and among them it is styled very innocent, calculated to enliven the affections, and fit them for devotion. Many, also, who are really thought to be followers of the Lamb, advocate it and say, "Should I be called to a card table in company, if I stand aloof from the polite invitation, will it not bring a reproach on the cause which I have professed? Will they not directly conclude that religion is a dull, melancholy life, excluding all pleasure? In short, shall I not, by separating myself from them, give them reason to suppose, that I adopt the language of one of old, "Stand by, for I am holier than thou"? O my dear friend, whoever thou art, that, having the fear of man before thine eyes, canst not realize, that thou first owest thy duty to God, and then to thy fellow men, remember that you are required to yield perfect and entire obedience to the law of God. O that thou wouldst commune with thy heart, O professor, and consider for what end you took upon you those solemn and very important obligations to live alone to the glory of God, and yield yourself his willing subject. Take care, O careless professor, how you injure that cause that cost no less than the most precious blood of the Son of God. Think with yourself, and that impartially, whether your heart goes out in love, and adoration, and self abasement, while busily employed at a card table. Can you answer that to God and your own conscience? No; I am persuaded, did you feel right, it would be far otherwise with you. Whatever business we set about, whatever design we are engaged in, we should inquire with ourselves, if this business or undertaking will forward us, or any of our fellow sinners, in our way to heaven; and if not, we should quit our design immediately. I am fully persuaded the men of the world would adopt this mode of conduct with respect to the objects of their pursuit, which truly verifies the scripture assertion, that the children of this world are wiser in their generation than the children of light. O that you and I may remember, this world is not our abiding place. Our continuance here will be but short. Man's days on earth are as a shadow. So then if we improve our lives to any other purpose than as a journey towards heaven, our labour will all be lost; but may we be like Enoch, maintaining a close walk with God; then I believe we shall live to his glory. May



we feel that we are not of this world, but Christ has chosen us out of the world; that we should not henceforth live to ourselves, but unto him who died for us on Calvary's cross. One thing I have more to say, and then leave you with the Searcher of hearts, who is the great and eternal God. Let it be considered, that if our lives be not a journey towards heaven, they must be a journey towards hell.

JULIANA.

### Selections.

#### EMINENT WITNESSES TO EXPERIMENTAL RELIGION.

(Continued from p. 194.)

#### NO XI.

#### PHILIP DE MORNAY, BARON DU PLESSIS.\*

Born A. D. 1549. Died 1623.

THIS nobleman was related to the House of Bourbon, and allied to several of the most illustrious families. He was converted from Popery, in the year 1561, by reading the New Testament. He was strongly attached to Henry of Navarre, and employed by him as ambassador to queen Elizabeth, by whom also he was greatly esteemed. He was active in his master's accession to the crown of France, but when he changed his religion, reproached his apostacy, and left the court. Attempts were made on the life of this nobleman by the Popish party, and he narrowly escaped the Parisian massacre, together with his mother, and died very happily in his bed.

Lord Mornay wrote learnedly in defence of the principles of revealed religion; but being reminded of his services to the church on his death-bed, he replied, "Alas! what was there of mine in that work? say not it was I, but the grace of God, which was in me."†—Being asked the reason of his hope of glory, he gave this memorable answer, that "he was perfectly persuaded of it, and was so by the demonstration of the Holy Spirit,‡ more powerful, more clear and certain than any demonstration of Euclid."

(To be continued.)

\* Encyclop. Brit. and Clark's Lives.

† 1 Cor. x. 10.

‡ 1 Cor. ii. 4.

## Religious Intelligence.

### LONDON MISSIONARY SOCIETY.

ABOUT the middle of May last, THE LONDON MISSIONARY SOCIETY held, in London, their *Twelfth General Meeting*. Religious services were attended on several successive days as usual, and the proceedings of the meeting were conducted with great unity of spirit, and religious animation. The missionary arrangements of the Society, as our readers are already apprised, are formed upon a vast scale; and from the following copious extracts from the REPORT of the DIRECTORS, it will be seen, that, under all the embarrassments, occasioned by the war, their plans are continually extending; and are prosecuted with a persevering energy and zeal, which no obstacles can withstand, and with a general success, which will greatly redound to the glory of the Redeemer, through the thanksgivings of many.

### MISSION TO OTAHEITE.

This Mission, which was first undertaken in 1796, and which has excited a very general interest, in the Christian world, has been attended with many adversities. It, nevertheless, continues to engage the attention of the Society; and all hopes of its ultimate success are not yet relinquished. Respecting this mission the Report of the Directors is to the following effect:

"As the first measures of the society were directed to the islands of the South Sea, they have usually placed the missionary station at Otaheite as the first article of their report. They have occasion to regret that the intercourse with this island, through the medium of New South Wales, is much less frequent than heretofore, when the state of that colony required supplies of provisions from the southern islands; so that our brethren, when they last wrote, had not received

the various letters which had been addressed to them since the year 1801, as they were detained at Port Jackson for want of the means of conveyance; the only letter from them which has reached us, is dated the 12th of December, 1804;\* the substance of which is as follows.

"The population of the island continues to decrease every year, through the still prevailing causes frequently noticed in former letters. Civilization is making but a slow progress. The chiefs are dissolute; the common people indolent; and both insensible of the value of improvement. The gospel has not yet met with a favourable reception among them; nor do the missionaries perceive that there is any very pleasing prospect that it soon will. Otoo, since the death of Pomarre, has maintained his authority without opposition, and his treatment of our brethren has been affable and kind; but they conceive his favour to be precarious, and liable to be soon turned away from them. They suggest the desirableness of being reinforced by two or three times their present number, recommending the far greater part to be mechanics rather than missionaries; of the latter they conceive, that on account of the small population of the islands, a large body is not necessary. They speak with concern and apprehension of the great increase of fire arms, and the avidity of the natives to procure them, even on very high terms.

"The Directors have lately been favoured with a letter from the Rev. Mr. Marsden, for whose numerous and important services to

— this  
\* Since the Meeting of the Society, communications have been received from the Missionaries at Otaheite, of as late a date as July 29, 1805, a summary of which will be given in our next.

EDITORS.



this mission, they are under the greatest obligations. The intelligence it contains is of a more encouraging nature than they have received from the missionaries themselves, and is in substance as follows: The foundation for the introduction of the gospel amongst the natives of the South Sea islands will eventually be laid in New South Wales. The natives embrace every opportunity of visiting this country. "I have used," says Mr. M. "my interest to have them treated well. They seem very anxious to learn our trades. I have stated their situation to the governor, who has been kind enough to interest himself about them. I think much has already been done, if the difficulty of the undertaking be considered. When I have conversed with the natives of Otaheite who are now in this colony, I have been much gratified at the knowledge they have acquired. It appears to me that the missionaries, from their letters, are not sensible what impressions they have already made on the minds of the natives. I have already said much has been done, and I think so."

"These worthy missionaries are much entitled to our sympathy, and our prayers. Excluded, for years together, from all communication or intercourse with friends, and greatly wearied by disheartening circumstances, they yet persevere with unabated zeal in their important work; and it appears from various testimonies, that they exhibit that excellency of principle and conduct which do honour to the Christian missionary. May their faithful labours be soon rewarded with success!"

#### MISSION TO SOUTH AFRICA.

This has been, and continues to be, a very successful mission. Concerning this mission, the directors report as follows.

"It was intimated in the last annual report, that, in consequence of political circumstances, it be-

came necessary that the missionary stations in South Africa should be placed under the care of the Netherland society; the directors whereof had kindly agreed to become the medium through which the correspondence with them was to be conducted. During the last year, the information received has not been so extensive as could be wished; and although, in some respects, it is of a very acceptable nature, yet it is mingled with circumstances which occasion regret. These have arisen from the opposition made by the Boors to the instruction of the Hottentots, prompted by their malignant hatred to the cause of Christ; but covered and enforced by pretences of necessary prudence and caution in respect to institutions connected with and supported by English societies. The respectable governor Janssens, although convinced of the utility of missionary exertions, and that they were entirely separated from all national views, yet found it expedient to subject our stations both at Zak River, and Bethelsdorp, to some inconvenient restrictions; and afterwards to summon our brethren, Dr. Vanderkemp and Mr. James Read, to Cape Town, to vindicate themselves against some charges brought against them by the Landrost, a kind of sheriff, and the Boors, the bitter enemies of their missionary work.

"Some steps which Dr. Vanderkemp had thought himself bound to take in behalf of the Hottentots, most cruelly oppressed by the Boors, had inflamed their resentment, and produced this measure; and after our brethren had convinced the governor of the innocence of their conduct, the Boors threatened, that if he should permit them to return, they were determined to take away their lives; at the same time representing them as friends to the English, and enemies to the Dutch government. Although the governor perceived the falshood of these charges, yet he

he expressed the wish that both Dr. Vanderkemp and Mr. Read, whom he highly praised, would suspend their return to Bethelsdorp, until more favourable circumstances should render it advisable.

"Their journals for 1804, contain several pleasing instances of the success of their ministry among these poor heathen, one of which is the following: "A man named Hannes Trompetten was, even so lately as the present year, captain of a horde of plundering Hottentots. One of his sisters, belonging to the same gang, came last year to our institution. In the present year her example has been followed by another sister, and also his aged father. At last, Hannes himself resolved to give up his flagitious employment, and endeavoured with four of his brethren to join us. In this attempt his brethren were killed, and he alone escaped. In both of his sisters the almighty power of God is glorified: the first was baptized in March, the other in April. In that month the Lord displayed his power in the conversion of our people in a singular manner, and we saw therein, eleven, being all women, added to the assembly of those who shall be saved. The whole number baptized in that year appears to be five brethren, seventeen sisters, and fourteen children; in all thirty-six." One they had been obliged to exclude from their communion for immoral conduct, and to dismiss from the institution the associate of her guilt.

"Notwithstanding the opposition made to the labours of these faithful men, the power of God continued to attend their ministry to the period when they were obliged to leave this settlement, which was in the month of May last. Mr. Read writes on the subject as follows: "Our spiritual work continued till our departure in a prosperous state; and there were added to the church daily such as we trust will be saved. The number

of baptized consisted of forty-six grown persons, besides a great many others, of whose conversion we have little doubt. One of the baptized, named Kruisman, seems likely to be useful in the Lord's work. He lived with a farmer near us, who treated him with cruelty, on account of the wish he expressed to come to our institution to hear the word of God. He had for several years been concerned about his soul, and could get no one to tell him, who, or what God is. He conceived, however, that what he saw and heard daily, such as murder, drunkenness, adultery, and swearing, could not be pleasing to him. His treatment became so intolerable, that he was compelled to complain to the Magistrate, who released him from his oppressor, and allowed him to come to our institution. It was striking to see him while hearing the word of God, with his ears, eyes, and mouth open. He, however, was soon convinced, that the evils, which he had seen in others, were his own, and he began to be almost in despair that such a monster could be saved. The Lord Jesus, however, manifested himself to his soul, and filled it with joy and peace in believing. No sooner was this the case, than he returned to his fellow-servants, to tell them what the Lord had done for his soul. This was attended with a blessing to one of them, and he, as a spiritual father, goes daily to visit this child of grace, and encourage him to go on in the good way. He is indeed very zealous, and we should not be surprised if the Lord should do great things by him among his countrymen. These instances of divine mercy are our glory and our joy."

"To another friend, he writes, "The Lord has favoured me greatly, in giving me to see his work flourish among the poor heathen; many have I seen called out of darkness into light, and many of these favoured with strong assurance



assurance of their interest in Christ, their new Lord, so that they often express their longing desire to see him, and be with him. Others have great gifts to recommend them to their fellow-sinners, and the Lord crowns their work with an astonishing blessing, to the surprise of all around."

"Through the kind providence of God, this missionary station, tho' for the present deprived of the superintendence of Dr. Vanderkemp and Mr. Read, is not left destitute of the means of grace. These are supplied by the brother Albrecht, (sent over by the society from Holland, in company with brother Kicherer and the Hottentots) of whom Mr. Read speaks highly, and by the missionary Tromp, who was formerly at Waggonmaker's Valley, but has been obliged to leave it by the ordinance of the Dutch government, which forbids missionaries in general from giving instruction to Christians or heathens within the limits of the parishes in the colony, and enjoins them to remove to a distance of three days' journey from every established church. These are joined by Mr. Smith, most probably a pious and zealous colonist, of whom however no particular account has reached us, and also by Mrs. Smith, a widow of Rodesand, whose hospitality to our brethren, and zeal for the cause of Christ have long been very conspicuous, and she appears now to have devoted herself, in a more explicit and entire manner, to his service among the heathen. The brother and sister Bekker of Stellenbosch, must have fallen within the operation of the ordinance just mentioned, but no certain information has yet been received concerning them. The directors do not see any reason to regret this part of the regulation, which necessarily fixes the labours of the missionary more directly among the heathen, their proper object, than in places occupied principally by nominal Christians.

The station of brothers Anderson and Kramer, on the Orange river, among the Corannas, had been considered as beyond the limits of the colony, but they were ordered to appear at Cape Town, and were there with Dr. Vanderkemp and Read. No letters have been received from them; it appears, however, from brother Read and Dr. Vanderkemp's letter, that their labours among the Corannas are blessed in an extraordinary degree.

"The directors have received the interesting journal of the voyage of Mr. Kicherer, the Hottentots, and the rest of the missionaries from Holland to the Cape; where they arrived in the month of January, 1805. Since their arrival, they have received no letters from them, but are informed through the medium of Dr. Vanderkemp and of the society at Rotterdam, that Mr. Kicherer, Mr. and Mrs. Vos, and the Hottentots, were returned to their station at Zak river, and that there were very favourable prospects of much good being done to the contiguous heathens. Brother Sydenfaden, and the two brethren Albrecht, who accompanied Kicherer and the Hottentots from Holland, had taken their departure for the country of Namacquas, in order to introduce the word of life among those distant and untutored tribes.

"As the Cape of Good Hope is now, through the providence of God, in the possession of the English government, there is the strongest ground to expect that a more direct and powerful sanction will be given to the peaceful and zealous endeavours of our brethren to spread the savour of our dear Redeemer's name among the heathen nations. The brethren Vanderkemp and Read were turning their attention to the important island of Madagascar, or to the kingdom of Mozambique. One of the natives of the latter of these places, who was converted to God by the ministry of Mr. Vos, has been

been redeemed by this society, and placed under a course of instruction to qualify him to accompany such a mission. The directors having furnished a competent supply for the colony itself, have with great satisfaction encouraged the attempt to be made at one or both of those places; but they are doubtful whether Dr. Vanderkemp will feel it to be his duty to engage in this service, as they have suggested to his consideration another sphere of action of still greater importance, of which some notice will be taken in a subsequent part of this report. The directors have embraced the first opportunity of placing their missions in Africa, under such new regulations as are adapted to the more favourable circumstances which now exist there; and they trust they will hereafter receive more regular and frequent accounts from their different stations, where the power of God has so frequently been manifested in the conversion of the heathen."

#### MISSIONS TO INDIA.

More than two years ago several Missionaries, from the London Society, embarked with a view to establish different stations on the peninsula of India, and in the island of Ceylon. Early in December, 1804, the brethren Ringletaube, Cran, Desgranges, Vos and Ehrhardt arrived at Tranquebar, a Danish settlement on the Coromandel coast, where they were kindly received, and had opportunity to confer with the Danish Missionaries. Not long afterwards, the brethren Taylor and Loveless, who were sent out from the society to establish a missionary station at Surat, arrived at Madras. After a stay of some months at Tranquebar, the missionaries separated with a view to occupy different stations. [See Gentoo and Surat Missions, in our last June number.]

#### MISSION TO VISIGAPATNAM.

In the beginning of March, 1805, Messrs. Cran and Desgranges took their leave of their brethren and friends at Tranquebar, and directed their course northerly, up the peninsula. After a short stay at Madras, they proceeded to Visigapatnam, where they arrived on the 18th July, 1805. "And here," say the directors, "the pillar of cloud and of fire, which had so long and so graciously directed their wanderings, appears likely for some time to rest."

"Visigapatnam is situated on the coast, in one of the Northern Circars; and the sea breezes render the air refreshing and salubrious. It contains above twenty thousand inhabitants, and in its vicinity are many large villages, inhabited by thousands of the heathen, who are sunk in the grossest idolatry. To the right and to the left they have the opportunity of engaging in their missionary services for hundreds of miles. The Telinga language, which is spoken there, extends throughout the whole of the Circars; and prevails also at Hyderabad, Golconda, and Bangalore. This station presents an opening also to the Cattaek, and Mahratta countries, where the language is not greatly dissimilar; and so extensively is it understood, that a thousand missionaries might employ all their time and talents within its sphere.

"The last intelligence from these brethren, is dated Oct. 16th, at which time they had resided there about three months; and they write as follows: "God has in all things exceeded our expectations. The gentlemen of the settlement, and especially one high in official station, continue to sanction us. Unknown to us, the latter wrote to the governor in council, requesting that we might be allowed some acknowledgment for performing divine service in the fort; in consequence of which we now receive ten pagodas per month."

"The



"The directors cannot fail to consider so high a sanction to their residence, and to the exercise of their ministry in that place, as of the greatest importance; and that it demands their gratitude to Him, who has the hearts of all men in his hands, and turns them as the rivers of water whithersoever he will.

"The brethren, whilst learning the Telinga language, which it appears is not of very difficult acquisition, have the opportunity of preaching the gospel in their native tongue, not only to their own countrymen, but also to the descendants of Europeans. They have established meetings three evenings in the week, for the instruction of the latter, who are engaged in military service, and also of their children; and they express their hope that some good effect has already been produced by these means.

"The missionaries have already opened a school for the instruction of native children; and it appears that their three first pupils are the sons of a Bramin. The directors cannot entirely leave this subject, without expressing the satisfaction which they have received from the inspection of their journals, which are drawn up with great care and accuracy, and breathe a spirit of deep piety, and devotedness to God, as well as of holy jealousy and watchfulness over their own hearts. Their time appears to have been fully occupied either in sacred exercises, or other suitable engagements; and we have only now to beseech the Author of these influences, that he would confirm and increase them, and, by means of their ministry, diffuse them all around."

#### MISSION TO TRAVANCORE.

After the departure of his brethren, Mr. Ringeltaube continued for some time at Tranquebar, and then turned his attention to the southern parts of the peninsula. Res-

pecting this missionary, the directors report as follows:

"The approbation which we have expressed of the journals and proceedings of the brethren Cran and Desgranges, are due also to the brother Ringeltaube, their companion in the mission, to the period of their separation at Tranquebar. What further relates to him, exclusively, we now proceed briefly to narrate.

"In his letters and journal are contained intelligence, both of general importance, as it relates to natural history, and the geographical delineation of the boundaries of the different languages, or dialects, and also of particular interest in a religious view, from the statement which he gives of the exertions that have already been made by missionaries from the Roman and Lutheran churches. He speaks with becoming gratitude, of the protection which the government in India affords to the endeavours of sincere missionaries; and the assistance which, in some cases, they have actually afforded. He expresses the persuasion, that a still more decided patronage of them, would have the most beneficial influence on its interests. Tracing the operations of providence, in this respect, he observes, they are slow but sure. "The tooth of time seems to gnaw incessantly here as well as elsewhere; and God will finally lay rocks into the dust. The missionary aspect of the country is so much changed, since the English came into these parts, that, the Lord helping his servants, we need not despair of final success. I am one of the greatest cowards that ever went forth shod with the preparation of the gospel, but the Lord in mercy comforts my wretched Pariah heart more and more, as I approach the field of action. He has indeed appeared for us; whom shall we fear? and if we fall in the heat of the battle, before success decides in favour of our beloved Leader, we shall only be sorry that we cannot die ten times for him."

"This

"This brother, after much inquiry, deliberation and prayer, conceives that the intimation of Divine Providence leads him to settle in the south of Travancore, perhaps at Anjengo, to which place he intends to proceed before the rainy season sets in."

#### MISSION TO SURAT.

Surat is considered a place of great missionary importance. It is a city and seaport on the hither part of India, and is said to contain nearly a million of inhabitants. The brethren sent out by the London society to lay the foundation of a missionary establishment at Surat are the Rev. Dr. Taylor and Mr. Loveless. They arrived at Madras on the 24th of June, 1805. "Here," say the directors, "they were agreeably surprised with meeting their brethren Cran and Desgranges, who introduced them to that circle of friends to whose generous patronage they had been so highly indebted, and who received them also with equal cordiality. In frequent conferences which they held together to consider in what way they could best promote the object in view, it appeared to them of great importance that an attempt should be made at Madras to preach the gospel to the English, and the half cast people, many of whom appeared anxious to hear the word of life; the result was, that Mr. Loveless should with this view remain there, while Dr. Taylor should proceed to Bengal, previous to their going to their station at Surat. In this journey he would visit the missionary settlement of our Baptist brethren at Serampore, from whom he would derive much valuable information, the fruit of their long experience. The directors cannot mention these friends without acknowledging their great obligations to them for the many proofs of kindness and Christian love, which in the most cheerful manner they have manifested towards the brethren sent out by this soci-

ety; and their satisfaction also in perceiving that the utmost affection reciprocally prevails between them, as becomes the subjects of one Divine Sovereign, and the members of one spiritual family, undiminished by distinctions of inferior moment."

#### MADRAS, A MISSIONARY STATION.

"The importance of Madras as a missionary station," say the directors, "so forcibly impresses the mind of these brethren, that they most earnestly entreat a person properly qualified may be sent out to reside there, and intimate that should such a one come to Madras, there is reason to believe he would be well received, and liberally supported."

#### MISSION TO CEYLON.

The mission to the populous island of Ceylon was committed to the superintendence of the Rev. Mr. Vos, assisted by Mr. Ehrhardt and Mr. and Mrs. Palm; who, as before mentioned, arrived at Tranquebar, with Messrs. Cran and Desgranges, early in December, 1804. They left Tranquebar on 22d Jan. 1805, and arrived at Columbo, in Ceylon, on the 4th of February. On their arrival they were immediately introduced to the governor, and were very favourably received. The following is the copy of a letter, received from the governor of Ceylon, by the Directors of the London Missionary Society.

"Gentlemen,

"I have received your letter of the 10th Feb. 1804, from the hands of the Rev. Mr. Vos, who arrived here about two months ago, accompanied by Messrs. Ehrhardt and Read. As I had been long seriously afflicted at the gross ignorance of our holy religion, which prevails among the numerous inhabitants of this island, who profess themselves Christians, I was sincerely rejoiced at the arrival of those experienced and worthy men, from



from whose endeavours I expect the greatest advantage. The ordination of Mr. Vos, as a presbyterian minister, has enabled me to place him at Galle, and to give him a legal pastoral authority over the extensive district dependent on that settlement. The inhabitants of the town have already expressed themselves in an address to me as highly grateful for his pious and intelligent care of their spiritual welfare. The two younger gentlemen, his companions, are likewise employed under his direction; Mr. Ehrhardt at Matura, and Mr. Read at Galle, and as they are occupied in acquiring a knowledge of the Cingalese language, I trust they will exercise their duties in a very profitable manner. I beg leave to assure you, gentlemen, that I will not fail to promote, as far as I am able, the good intentions of the society, and that I remain, with high esteem, gentlemen, your most obedient humble servant,

[Signed] FREDERICK NORTH."

"Not long after these brethren arrived," say the directors, "they were joined by the brother and sister Palm, who were received with equal kindness, and have been appointed to reside at Jaffnapatam. The liberality of government provides in part for the support of each of these missionaries, by which the funds of the society will be relieved. They are actively engaged at these various stations in acquiring the Cingalese language; in preaching to those who understand the Dutch, and instructing their children. The importance of their labours may be inferred from the following extract from Mr. Vos's letter. "The state of the church in this island is expressed in this one word, *miserable*. One hundred thousand of those who are called Christians, because they are baptized, need not go back to heathenism, for they never have been any thing but worshippers of Buddah. O Lord, have mercy on the poor inhabitants of this popu-

No. 6. Vol. IV. F F

lous island! You may freely send to me two or three additional missionaries by the first opportunity, and I shall thank you very much for those who have been two full years under the Rev. Mr. Bogue's instruction."

#### INTERESTING REMARKS OF THE DIRECTORS.

"The directors cannot entirely quit the subject of these missionary measures on the continent of India, and in the island of Ceylon, without expressing the gratitude which is due to the providence of God, for the many auspicious circumstances which have attended them, and which they humbly accept as the proof of his gracious approbation, and the pledges of his future blessing. They contemplate with mingled solemnity and satisfaction, those wise and holy appointments, by which fifty millions of heathens have been brought into a direct relation with this Christian country; and considering that the universal spread of the kingdom of Christ, is the ultimate end of the divine counsels in the government of the world, and that the operations of his providence bear an immediate or remote relation to that event, it appears to them highly probable, that the chief reason on account of which these extensive acquisitions of heathen territory are permitted to be made, by a nation possessing the pure principles of Christianity, is for the introduction of the gospel dispensation into them. On this ground it becomes the especial duty of missionary institutions to follow these footsteps of Divine Providence; and on the foundation of the British government, to endeavour to superinduce the inestimable privileges of the Redeemer's kingdom. These are treasures too high and sacred to receive their destination from the plan and determination of man. They are the chief blessings which belong to the administration of our exalted Lord; and it is by attending to the

the great acts of his providence among the nations of the earth, that we receive the safest and most valuable intimations for the prosecution of missionary objects."

#### MISSION TO CHINA.

In reference to the contemplated mission to China the Report of the directors is as follows :

"In their last report, the directors announced their intention of sending three or four missionaries to the Prince of Wales' island, as a measure preparatory to a mission to some part of the Chinese empire, if the providence of God should hereafter open their way thither. They stated also, their desire to connect with this great object some collateral ones, especially the circulation of religious tracts, and probably a mission to some of the Malay nations. For these purposes, two of their accepted missionaries have been selected, and for some time past have been employed in the study of the language, in which they have till lately been assisted by a native of China, now in London; and as it also appears, that an acquaintance with some branches of the mathematics, and with the medical art, is likely to facilitate their introduction and settlement in that country, they are engaged in these pursuits; and the society are under great obligations to some respectable gentlemen for the advantages which they enjoy in relation to these studies. Well satisfied as the directors have reason to be with the devotedness, application, and acquisitions of these brethren, yet from the respect which the Chinese nation is known to attach to age, and the contempt which they express for youth, it has appeared to them very desirable that an elder Christian should accompany this mission. Feeling its transcendent importance, their attention has been naturally directed towards their highly respected and experienced missionary, the Rev. Dr. Vanderkemp. They have conceived it to

be probable that the ample supply which has been sent to Africa, may render it desirable that he should remove to some new station.

"This subject they have therefore recommended to his consideration, and requested him to determine thereon according to his own views of the divine will respecting him. Towards the end of the present year it is probable that those who are to proceed from England, will embark for the Prince of Wales' Island, where there is a considerable number of Chinese, and where it is expected that they will find an opportunity of attaining a competent knowledge of the Chinese language, after which it is intended that they shall translate the Holy Scriptures into it.

The directors have contemplated this as a measure of peculiar importance, and connected with the highest interests of a third part of the human race. They think, therefore, that an erroneous or imperfect translation, which might discourage the attempt to produce a more correct one, would be attended with pernicious consequences. It has appeared to them, that in order to accomplish this work in a satisfactory manner, the translators should be well acquainted with the Hebrew and Greek tongues, in which the holy Scriptures were principally written; as also with that of the Chinese, into which they are to be translated; and lastly, that they should have a judicious and comprehensive view of those great and leading principles, which evangelical Christians have generally considered to be derived from the word of God. These are the qualifications which the directors were desirous of combining in the execution of this great work. It has however recently been ascertained, that a version of the Scriptures into the Chinese language is now commenced under the patronage of the college of Fort William in Bengal, by means of a native of China, who is a professor of the Chinese language.



guage, assisted by a Chinese Moonshee. He is an Armenian Christian, and translates from the Armenian Bible. Should this be accomplished with fidelity and accuracy, it will of course render another translation superfluous, and the directors will unite with the whole Christian world, in a tribute of gratitude to the conductors of that institution for rendering so eminent a service to the cause of Christ. At all events, they are entitled to great commendation for employing the best instruments within their reach in so important a work.

"As the Chinese professor is not acquainted with the Hebrew or Greek languages, and may not perhaps have those just views of the evangelical doctrines which to the directors appear so desirable; and as those who patronize the work, it is presumed, are unacquainted with the Chinese tongue, and are therefore incompetent to judge of the fidelity and accuracy of the translation, it must remain for the present doubtful, whether this work will supersede the necessity of another, to be undertaken with superior advantages, and executed in a nearer conformity to the genius and spirit of the inspired writings. The brethren will rejoice in being able to assist in any degree in so interesting an object, and they will act agreeably to what may hereafter appear to be their duty, when they are more fully acquainted with this subject: in the mean time it is a very satisfactory circumstance, that in the college of Fort William, the means of receiving regular instruction in the Chinese language are to be found, of which our missionaries will be able to avail themselves, should they be disappointed in this respect at the Prince of Wales' island."

#### MISSION TO THE JEWS.

Our readers, we think, will be peculiarly interested by that part of the Report which relates to the Jews, and which we give entire.

"Having stated the transactions of the society in relation to the heathen world, the directors now proceed to give an account of the humble attempt which they have made to introduce the Christian ministry among the Jews. This is a measure which was referred to in the last report, and at that time the directors expressed their earnest hope that its prosperity and success might lie with great weight on the hearts of Christians.

In the month of July last, the Rev. Mr. Frey, who had been three years in the missionary seminary at Gosport, opened his course of lectures to the posterity of Abraham at Jewry street chapel; the Rev. Mr. Ball and congregation having very kindly accommodated the society therewith. These lectures he proposed should consist principally of a statement of Christian doctrine; an explanation of the types and ceremonies of the Jewish dispensation; and an exposition of select portions of Scripture; and to this plan he has generally adhered: it has also been his custom on these occasions, to read a part of the Old Testament in the Hebrew language, and then pronounce the translation of it in English, sentence by sentence, accompanying the whole with suitable remarks. These lectures have been well attended, and particularly by Christians. For a few weeks after their commencement, a considerable number of the house of Israel were present. This number afterwards decreased, as might have been expected, from various causes. Some of them had not courage enough to stand against the insults, mocking, and imprecations, to which they were exposed from their brethren who crowded the street; and many were prevented from attending by their superiors and relations. Notwithstanding these discouragements, some few have been always perceived listening to the word of truth, whilst, no doubt, others came privately, desirous,

desirous, like Nicodemus, to avoid public notice.

"Besides these lectures, Mr. Frey has been frequently engaged in preaching, both on the Lord's day, and in the week, to large and attentive auditories in various places of worship; and on these occasions also some of his brethren have usually attended. He holds every Friday evening in his own apartment, a meeting of prayer for the conversion of the Jews, which has been attended with the presence and blessing of the God of Abraham.

"Altho' his ministry was more immediately directed to his own nation, yet, through the sovereign blessing of God, it has apparently been useful to others. There is ground to believe that several sinners from among the Gentiles have been converted, and others established in the truth as it is in Jesus, who were before wavering, and on the borders of infidelity; whilst true believers in Christ have been edified and strengthened in the faith and hope of the gospel. It has been attended also with a beneficial effect on some of the children of Israel: it is ascertained that it has excited a spirit of inquiry among them, and produced in many, a doubt whether Jesus may not really be the Messiah promised to their fathers. Several are become inquirers after the truth, and a few, it is hoped, have already been brought to the true knowledge of Jesus Christ the Lord.

"These circumstances the directors consider as intimations of the divine approbation, and are encouraged thereby to proceed in this work. Many and great are the difficulties which oppose its success, and they feel their need of the assistance of divine wisdom at every step. It is their design to employ every suitable means within their reach to attract the attention, and promote the instruction of this people; and judging that it may be of great use to the Jews, not only in this kingdom, but on

the continent also, that a series of essays should be circulated among them, tending to establish the authority and excellency of the Christian dispensation as the consummation and perfection of the Jewish, they have unanimously requested the performance of this great service from the Rev. Greville Ewing, of Glasgow, and have the pleasure to announce that he has kindly consented to undertake it. Whenever the spirit of prayer shall be poured out on the Christian church in behalf of the Jews, in a much more eminent degree than it has hitherto been, the directors will hail it as a happy signal that the day of grace is beginning to dawn on this people, and that any success which may already have attended the ministry of Mr. Frey, will prove to be like the first drops which bring on the abundant shower: they would have now urged, especially upon the ministers of the gospel who are present at this anniversary, this great and important duty, had they not the opportunity, which they embrace with far greater pleasure, of referring them to the public address which will shortly be delivered on this subject, by one of their highly respected brethren."

#### MISSIONS TO NEWFOUNDLAND AND NEW BRUNSWICK.

Under the patronage of the London Missionary Society a Mr. Hillyard is employed as a missionary at Newfoundland, and a Mr. Pidgeon at New Carlisle and Res-tigouche in New Brunswick. Mr. Pidgeon employs his leisure in the acquisition of the French and Indian languages, in order that he may be able to preach to the French Catholics and Indians. Respecting these missions the directors report favourably.

#### CONCLUSION OF THE REPORT OF THE DIRECTORS.

The directors of the London Missionary Society conclude their report to the Twelfth General Meeting,



Meeting, in the following interesting and impressive manner.

"The directors have now presented to the society a general statement of its concerns. The benevolent heart will contemplate with gratitude and satisfaction, that by the blessing of God in its humble exertions, the dark and awful aspect of the heathen world has been already in some small degree brightened: here and there a few missionary stations are established, from which the waters of life are beginning to flow for the healing of the nations; but their salutary streams have as yet reached a very little way. Waste places, vast and immeasurable, surround them, in which the seed of the gospel has never yet been sown, nor have they been penetrated by the fertilizing beams of the Sun of Righteousness. Alas, how little has been done for the advancement of our Redeemer's kingdom, and how immense the empire over which his great adversary still holds an undisturbed possession!

"Regretting the languor of their zeal, and the feebleness of their past exertions, and relying on superior influences, the directors will now look to the means by which they hope to be enabled to carry on this spiritual warfare with more energy and effect into the dominions of the enemy.

"It affords them much satisfaction to state, that an increasing disposition to engage in the labours of a missionary, has been manifested since the last anniversary, which they consider as an intimation of the gracious designs of God to render this institution more extensively useful. In the seminary at Gosport there are now fourteen students, some of whom are likely to strengthen the stations already formed, some will be qualified to preach the gospel in the French language, and some among those nations on the continent in which its light has been obscured for ages; and there are besides some within their reach, who appear

likely to be suitable for extending the work of God among the Jews. There seems therefore a coincidence in the qualifications of these young men, with the occurrences of Providence, and the aspect of the world, as it respects both the Heathen, the Jews, and the nations of Europe, where the pure gospel is buried under the corruptions of antichrist, or rejected through the prevalence of infidelity. Each of these is a legitimate object of this society, to which by the blessing of God the directors will feel it their duty to attend, to the utmost extent of the means which may be committed to them, and in the proportions which correspond with their respective importance, and with the constitution of the society.

"They rely on the piety and zeal of the religious public for the production of the funds which may be adequate to the enlarged scale of their operation; and they do this with confidence, because the object in view is above all others dear to every Christian heart. It is the advancement of the kingdom, and the manifestation of the glory of their Lord and Redeemer, on the theatre of this world, in which he was crucified. The accomplishment of this object is secured in the purposes and promises of God, and he has been pleased to sanction the endeavours of his servants to promote it in an eminent degree and in various ways. He has rebuked our unbelief by demonstrating that, in proportion to the sincere and well directed endeavours of his people, obstructions have been removed and facilities increased. The peculiar character of the divine dispensations in the present day—the important changes under which a great portion of the world is passing—the rapidity with which the plans of Providence appear to be advancing to a crisis; should all inspire the hearts of Christians with new energy to improve the occasions as they are continually arising, and on the ruins

ins of the kingdom of antichrist, as well as in heathen countries, to hasten to lay the foundations of Christian temples.

*"Whilst the powers that are in heaven are shaken, and the foundations of the earth are out of course, may HE who is head over all things to the Church, establish and perpetuate this Institution, and condescend to use it as a humble link in that vast chain of providential events, by which the great ends of his wisdom and holiness shall be effected, all enemies be put under his feet, and the kingdoms of this world become the kingdoms of our LORD and of his CHRIST."*

*London, 15th May, 1806."*

*N. B. The Meeting of the Society was more numerous, and the collections for missionary purposes more liberal, than in any former year.*

#### MISSION TO KARASS.

The Edinburgh Missionary Society have established a mission of very considerable promise at Karass, in Russian Tartary, some particulars of which we propose to give to our readers in our next number.

#### MISSION TO THE SOOSOO COUNTRY.

On the 13th inst. (Jan. 1806.) at a meeting of the Missionary Society to Africa and the East, (London) an excellent and impressive address was delivered by the Rev. John Venn to the Rev. Messrs. J. G. F. Schulze, G. K. Nylander, L. Butscher, and J. G. Prasse, ministers of the Lutheran church, (who had been appointed missionaries by this Society) previously to their departure for Africa, for which they are now on the point of sailing. They will proceed in the first instance to Sierra Leone, and thence, along with their brethren, now in that colony, to their ultimate destination in the Soosoo country. *Ch. Observ.*

*These four missionaries embarked at Liverpool, on the 16th of*

*Feb. last; and on the 23d of the same month, the ship, in which they sailed, was stranded on the coast of Ireland. Happily no lives were lost.*

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The annual report of this society has lately been published. It thence appears, that the number of children at school, under their patronage, is 7,108; that 8,360 Bibles, 11,044 New Testaments and Psalters, 15,418 Common Prayers, 19,856 other bound books, 108,776 small tracts have been dispersed by the society; and that 163 subscribing members have been added to their list since the last report, making the whole number upwards of 2,700. *Ibid.*

#### PUBLICATION OF THE SCRIPTURES.

In our number for June last, our readers were informed of a design to publish the Scriptures in several of the Eastern Languages, and of proposals for collections for the purpose in this country. "The amount collected," says the Editor of the Assembly's Missionary Magazine, "principally in Philadelphia, and remitted by Mr. Ralston, was nearly 5,000 dollars. Since this remittance was made, Mr. Ralston has received a letter from the Rev. Dr. Eckley of Boston, stating, that further and very liberal encouragement has been received for this object in Boston. Two thousand dollars are actually received, and it is stated as altogether probable, that another two thousand will be contributed. Among the contributors we notice the very uncommon liberality of Mr. Salisbury and Mr. Phillips. The first gave 200 dolls. the latter 500. Many will admire these examples of liberality, but how many will follow them?"

Relative to this interesting object, a letter has been received at Philadelphia from the excellent Dr. A. Fuller, from which the following is an extract. "What can I say,



I say, my dear Sir, respecting the very liberal and brotherly exertions of yourself and friends on your side the Atlantic? To express our grateful acknowledgments seems too little; yet what more can I add, save that like David and the elders of Israel, I rejoice with you and bless the Lord, that you have offered willingly and with a perfect heart. I trust that what has been so offered is acceptable to God, as well as to your brethren in Europe and Asia, and will turn to your account, and that of all those dear Christian ministers and people, who have helped forward the work. What happiness does Christianity produce; and what a tendency is there in every Christian duty to unite the friends of Jesus! We should not have known, nor loved, one another as we do, but for these exertions for his name. The Lord is more and more opening the hearts of his people in Britain to contribute. Of all the nations upon earth, I think it is the great duty of Britain and North America to disseminate the gospel. We have more commerce with mankind, more gospel knowledge, more liberty, and more wealth, than perhaps any other nations; and while we are thus employed, or rather, while there is amongst us a body of Christians thus employed, I have little or no

apprehension of our falling a prey to the destroyer."

—  
THE MESSIAH.

A Jewish Rabbi, in Berlin, has written a book, entitled, "The Messiah," which has drawn upon him the resentment of his countrymen. A Christian minister in that city has had frequent conversations with him, on the prophecies respecting Christ, and is much pleased with the clear knowledge he has acquired of them. *Ev. Mag.*

EDITORIAL REMARK.

IN order to give our readers as complete a view as possible of the missions of the London Society, we are obliged to omit, for the present, several interesting articles of religious intelligence, both foreign and domestic. Amidst all the dark appearances of this eventful period, the unprecedented exertions, which are making for the spread of the gospel, and the success with which they are attended, cannot fail, we think, to impart animation and courage to all, who are waiting for the consolation of Israel. *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.*

—•—  
Ordinations.

ON the 24th Sept. the Presbytery of Oneida ordained Mr. GEORGE HALL, of East Haddam, Con. to the work of the gospel ministry; and installed him in the pastoral charge of the congregation of Cherry Valley. The Rev. James Southward, of Bridgewater, made the introductory prayer; the Rev. Samuel F. Snowden, of New Hartford, delivered the sermon; the Rev. James Carnahan, of Hillsborough, made the ordain-

ing prayer; the Rev. Joshua Knight, of Sherburne, presided, and gave the charge to the minister, and the charge to the people; the Rev. Mr. Southward gave the right hand of fellowship, and the Rev. Andrew Oliver, late of Pelham, Mass. made the concluding prayer. The scene was peculiarly solemn and impressive.

This is the fourth ordination in the Presbyterian and Congregational churches in this western country

country within four months. In June, the Rev. Mr. Clarke was ordained and installed in the town of Milton; a few months previous to which the Rev. Mr. CHADWICK was reinstalled in another congregation in the same town. In July, the Rev. Mr. RICH was ordained and installed at Sangersfield. In August, Rev. Mr. ADAMS was ordained and installed in a congregation in Sherburne.

"It is a subject of pleasing contemplation and of lively gratitude to God to see congregations formed and supplied with pastors in places, which but a few years since were a wilderness."

The Rev. JEREMIAH OSBORNE has been ordained to the pastoral care of a church and congregation in Tyoga, N. Y. The Rev. Seth Sage, of Shenango, made the introductory prayer; the Rev. Seth Williston, of Lisle, preached the sermon; the Rev. Hezekiah N. Woodruff, of Scipio, made the consecrating prayer and gave the charge; and the Rev. Nathan B.

Derrow, of Homer, made the concluding prayer.

On the 24th Sept. the Rev. ELIJAH WHEELER was ordained pastor of the Congregational church and society in Great Barrington. Introductory prayer by the Rev. Samuel Shepard, of Lenox; sermon by the Rev. Dr. West, of Stockbridge; consecrating prayer by the Rev. Joseph Avery, of Tyringham; charge by the Rev. Alvan Hyde, of Lee; right hand of fellowship by the Rev. Oliver Ayer, of West Stockbridge; concluding prayer, by the Rev. Nathaniel Turner, of New Marlborough.

On the 1st of October, at Colchester, (Conn.) the Rev. EZRA STILES ELY. Sermon by his father, the Rev. Zebulon Ely, of Lebanon.

Oct. 22, at New London, (Conn.) Rev. ABEL McEWEN. Sermon by the Rev. Dr. Dwight, President of Yale College, from Acts xxiv. 25. *Felix trembled.*

## OBITUARY.

DIED, in England, on the 13th of Sept. Hon. Charles James Fox.

At Thomastown (Maine) Hon. Henry Knox.

At East Haven (Conn.) Rev. Nicholas Street, pastor of the church in that place, aged 77. He had been 51 years in the ministry.

## POETRY.

### THE UNIVERSAL GOVERNMENT OF GOD.

HAPPY the man, who sees a God display'd

In all the good and ill that chequer life!

Resolving all events, with their effects

And manifold results, into the will

And arbitration wise of the Supreme.

..... Could chance

Find place in his dominions, or dispose

One lawless particle to thwart his plan;

Then God might be surpris'd, and unforeseen

Contingence might alarm him, and disturb

The smooth and even course of his affairs.

This truth, philosophy, though eagle-eyed

In nature's tendencies, oft overlooks;

And, having found his instrument, forgets,

Or disregards, or, more presumptuous still,

DENIES the Power that wields it!

COWPER.